Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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FOR THIS WEEK'S THINKING

WOMEN ACT ON RACE, WAR, RELIEF
by Sarah Elisabeth Evans, New York correspondent

HOW TO BRIDGE THE GAP BETWEEN RELIGION AND ECONOMIC LIFE
by John G. Ramsay

METHODIST YOUTH AT WORK
by Mildred Keyzer, ZIONS HERALD staff

IS METHODISM OBSOLETE?
by Charles M. McConnell, Professor of Rural Sociology at Boston University School of Theology

News of the Crusade, Religious News Service, Regular Features, Differing Opinions on Churchmanship, Editorials on Current Affairs.

READERS WRITE

Reactions to Z. H. Oct. 31

"Congratulations on the new cover and format. This puts the ZIONS HERALD aesthetically where it belongs. You are doing a fine job."

(Rev.) DWIGHT J. BRADLEY,
New York City

"An excellent issue on *Worcester*. The photographs are alive and superior to almost anything one finds in the church press. You couldn't have gotten a better life picture of the bishop. Congratulations."

(Rev.) W. RALPH WARD, JR.,
Manchester, Conn.

"I have been reading the comments and resolutions, etc., which have been appearing recently in the HERALD on the subject of Visitation Evangelism. It must certainly be granted that this method is not perfect nor is it the solution to all of the faults of the church.

"It has been my experience, however, in watching the pastors of our churches, that our pastoral leadership falls into two general groups: those who spend most of their time proving why such a great program like the Crusade for Christ can't be carried out; and those who carry it out.

"When the emphasis was upon raising the $25,000,000, a number of the brothers put up an awful howl. Others who had appointments just as difficult went out and did the job. The same is the case on this emphasis of the Crusade and will be the same on the others. If we would stop complaining and pitch in, the church will really go places."

(Rev.) MILLER C. LOVETT,
East Lynn, Mass.

"May I congratulate you on the steady improvement in your paper."

(Rev.) HOWARD B. WARREN,
Brooklyn, N. Y.

"I couldn't let the Oct. 31st issue of ZIONS HERALD go by without a word to the editor. Let me extend my congratulations for the fine job you've done!

"Things that particularly appealed to me were the cover (Is it too much to hope that this may be the advance promise of a new format?); the pictorial story of Worcester; the fact that ZIONS HERALD is presenting more than one side in its appraisal; and the editorials.

"You are doing a grand job. Keep it up! By the way, the editorials are disturbing some of my laymen. That's a good sign. At least we know that they are reading ZIONS HERALD. We may be able to sell more subscriptions at this rate."

(Rev.) RAYMOND S. PROUDFOOT,
Haverhill, Mass.

"Congratulations on ZIONS HERALD's new format. All of us here think you have done a bang-up job. The magazine is distinctive, attractive and lively. Nice work!

"I feel very optimistic about both ZIONS HERALD and RNS in the coming year."

LILLIAN R. BLOCK,
Asst. Managing Editor,
Religious News Service, N. Y.

"We have followed your activities with the ZIONS HERALD with warm approval. But I am writing now to know if I could get about sixty copies of the October 31st issue to send to lay leaders in our churches on the New York District. If you can supply them, when could I get them?

"All good success in your very worthy work."

Cordially yours,
(Rev.) E. A. POLLARD JONES,
Stamford, Conn.

Chaplain Inspires Collection for Kagawa

"Chaplain Cole's interview with Dr. Toyohiko Kagawa, as printed in your Oct. 24th issue, has moved me more deeply than anything I have read in many years. In the spectacle of 300 Japanese voices singing Handel's 'Messiah' in English to American soldiers and sailors, I see more hope for this war-weary and sinful world than in all the San Francisco Charters and the councils of statesmen! Nothing more thrilling and hopeful will happen in our world at this co Christmastide than that event, and lucky be the men and women of the Ame armed forces who can hear the 'Hallel Chorus' from the lips of our former 'ene

"As you well know, the 'Messiah' was sung in Dublin, as a benefit perform Thousands of times throughout the yea has been repeated with a charitable pur I have an idea! Why could not the 'Mess wherever it is presented this Christmas son, be made an opportunity for an offe which would be devoted to Japanese r of which Kagawa is the head? This w be a magnificent Christian gesture in a w where such acts of goodwill are almost tirely missing. I can think of nothing w would help more to repair the breache fellowship made by the dreadful war has just ended, and which would make the healing of the wounds which our w has sustained.

"I intend to recommend to the comm in charge that when the 'Messiah' is sun our church this season, the offering rece at that time be dedicated to this purpose sent to Dr. Kagawa, to be used for the r and aid of Japanese Christians and such ers as the judgment of Kagawa may sug particularly the children of Japan.

"I believe that ZIONS HERALD could tak this suggestion, and spread it abroad in a manner as would capture the imagin of the Christian churches of the nation result in thousands, perhaps even million dollars of relief funds to help in mitiga the effects of the oncoming winter."

(Rev.) CLARENCE F. AVE
Athol, M

Dean Hough Objects and Commends

"I want to express my very great diss faction with your recent editorial on poli Zionism. The suggestion that our missio leaders have been beguiled by any sor oil propaganda seems to me palpably abs You simply do not associate such things Dr. John R. Mott, Dr. A. L. Warnshuis, Ralph E. Diffendorfer and our other miss ary leaders who do not find themselves to support political Zionism. I have a f wide acquaintance among the leaders of Protestant Church in America, and the g majority of those to whom I have talked themselves unable to support political Z ism. The brochure to which you refer, Glora M. Wysner's "Dilemma in Palesti with its clear and finely documented s ments, is entirely misrepresented by editorial.

"You know how very much I wish well as editor of ZIONS HERALD, and what thoroughly good will I think of and all your work. You will unders then how deep is my disappointment how much I regret having to write this le

"While I am writing I want to say so thing on the positive side which I am to say with very definite conviction. I immensely pleased that you published article on Bishop Melle by Dr. Frede Harris, chaplain of the Senate. Such article does have a tendency to clear the

LYNN HAROLD HOUGH,
Dean, Drew Theological Seminar
Madison, N

Women Act on Race, War, Relief

MRS. HARPER SIBLEY

SARAH ELISABETH EVANS

Re-affirming its constitutional provision not to meet "under conditions in which there shall be racial discrimination," the National Board of the United Council of Church Women made history during its "enlarged" session in Washington, D. C., from Oct. 22nd to 25th. In addition to the board members, who represent 10,000,000 Protestant church women of sixty-eight denominations, presidents of the state councils were also present at the meeting at which the president, Mrs. Harper Sibley, Rochester, N. Y., presided.

In order that Negro and white delegates might eat together, meals were served by the women of the First Congregational Church in that church, where sessions were held. Delegates were entertained in Washington homes, a number of them inter-
ally, not wishing to patronize hotels from which Negroes were barred.

The group, adopting the report of the Committee on Social, Industrial and e Relations, of which Mrs. Theodore O. Wedel is chairman, placed the ne for "undemocratic practice in Washington," the capital of the nation, on all the people of the United States," and said it "should be the concern very Christian." The board also voted a study of the application of the prin-es of the World Charter in local communities, thus re-affirming its faith in damental human rights and in the dignity and worth of the human person." Other adopted legislation opposed peacetime conscription; favored anti-poll-law and "if necessary the cloture rule to block undemocratic filibuster"; sup-: of the full employment bill; federal aid to free tax-supported public schools; rnational control of atomic energy and "full public hearings . . . before legis-on is adopted on atomic energy"; continued support of UNRRA, and, "in ignition that the greatest test of Christian brotherhood today is the construc-: sharing by churches in the suffering of war-devastated peoples," urged rch women "to be sensitive to the catastrophic needs and to lay hold upon y means for providing personal relief and the restoration of their church community life."

Before taking legislative action, the board had heard experts discuss nearly y subject to be considered. Charles Stewart, chief, Division of Standards, ted States Department of Labor, told the delegates that full employment solve a number of existing tensions, but that government measures, sup-nented by state and private aid, are needed to prevent unemployment.

Passive acceptance of false hate-baiting propaganda was said by Dr. Will W. xander, director, Race Relations, Julius Rosenwald Fund, to threaten under-ding of racial tensions by church people, who, he said, "must be so sensi-d that they will not fall for this sort of thing. . . . Too many Christians are busy writing down what is being said in their notebooks, and so few are ning with concern till it hurts. . . . You are hoping I'll give you some prac-l little gadget to solve this problem. On this minority level, there are no gets. . . . What minorities in the United States demand are not privileges, their rights as American citizens." Charles H. Houston, of the FEPC, called first executive order authorizing the FEPC "the second emancipation clamation."

Immediately following President Truman's conscription message to Con-s, Dr. John Elmer Morgan, editor, National Education Association's *Journal*, dicted that "peacetime conscription will mark the beginning of the end of ocracy in America. American democracy has been based on the control of cation in the community. . . . We've trained our people to settle their per-al, labor, and public problems by peaceful methods. What will happen in future if we train our young men in the use of force? Will they settle their erences by conciliation or by the use of force? We have for the first time in

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For New England Methodists

Warren F. Cook

A Message from the Administrator of a Great Methodist Hospital.

DEACONESS HOSPITAL SYMBOL

Because of its unusual record in the treatment of cancer, diabetes, thyroid disorders and other serious enemies of health and life, people in all parts of the United States and the world know of and respect the great institution founded, in 1896, by a little group of Methodist deaconesses—*The New England Deaconess Hospital.*

The beginnings of this hospital were small —a dozen beds in a converted residence on Massachusetts Avenue—no elevator, so that patients had to be carried on stretchers up and down stairs to the operating room—no telephone the first year—only one clinical thermometer, which was hauled on a little pulley from floor to floor—these were the meager beginnings of what is today one of America's great medical centers.

The number of patients cared for in one year today is nearly fifty times the number cared for during that first year, and the expense of caring for patients now is nearly four hundred times the amount spent in cash for patient care that first year.

In spite of its expansion, from twelve beds to more than three hundred beds, the Deaconess Hospital has become so widely famed for its medical and surgical specialties that its capacity is wholly inadequate to meet the demands upon it. The Massachusetts Medical Society has repeatedly declared it the most used hospital, of over two hundred beds, in the state. For years there has been a daily waiting list of from six to seven hundred patients, most of them seriously needing attention. Each day it is necessary to reach out into this crowd of sufferers and take those who are the most emergent.

For the past five or six years the trustees of the hospital have realized that they *must* enlarge the facilities to meet the growing need. War conditions, however, prevented action for several years, but about a year ago the trustees decided we could not wait longer. A campaign for $1,500,000 was therefore begun. A central building was planned. This building will be seven stories high, will give economy of operation by centralizing all scattered services, and add two hundred beds, making it possible to care for four thousand more patients annually. Approximately half the above amount has already been raised from trustees, doctors and interested friends.

WHY METHODISTS IN NEW ENGLAND ARE ASKED TO ASSIST IN THIS UNDERTAKING

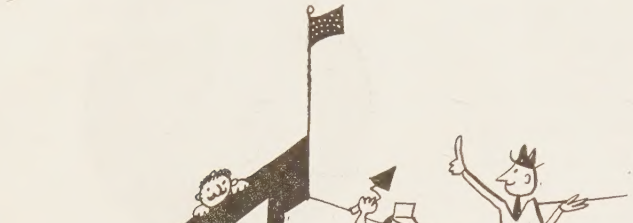
1st—New England Methodists are being asked to support this endeavor because The

(Continued on page 740)

How to Bridge the Gap Between Religion and Economic Life

JOHN G. RAMSAY

Mr. Ramsay is public relations representative of the United Steelworkers of America, C.I.O., and a director of The Laymen's Movement for a Christian World.



"We must learn that the aim to enhance the welfare of our particular group or groups is a proper aim only so long as it enhances the welfare of the nation as a whole."

En route to the Bronxville Conference by train, my thoughts were interrupted by a commotion in the front of the car. The conductor was reprimanding a Negro who had sat down in a seat alone. The back of the seat in front of him had been reversed, and the "Railroad Brotherhood" conductor said, "Who do you think you are, taking up all this space?" The Negro man quietly replied, "This was the only vacant seat in the car and I could not reverse the seat in front of me." The conductor gave a vigorous heave and the stubborn seat would not budge. With the aid of others, including the Negro, the seat was reversed.

The train stopped at a station and the conductor hurried through the car. As he passed I heard two men remark, "Good stuff, conductor, these niggers must be kept in their place."

Passengers were coming into the car and finding no single seats, began to double up with those who were seated. A Negro sat next to me. He took a manuscript out of his pocket and began to read. I noticed the word "Isaiah" written on the top of the first page. When he finished reading, I said to him, "Are you a preacher?" "Yes, sir, I was just reading my sermon for this morning," was his reply.

"I also have a message to give this morning," I told him. "The topic is, 'How to Bridge the Gap between Religion and Economic Life.' What do you have to say on that subject?"

"Well, sir, I would say the only way it can be done is to *do what Jesus would do,* regardless of what others do." I became so engrossed in our conversation that I passed my station, without realizing it.

At the next station I took a taxi. Beginning a conversation with the taxi driver, I asked him how to bridge the gap between religion and economic life. "It can't be done," he replied. I spent the rest of the trip convincing him it could be done, and as we reached my destination and I was leaving the cab, he said, "Well, sir, I still say it can't be done, but by ——, we *gotta* do it."

I arrived at the conference in a round about way, passing through the crowded tenements of the city to the beautiful, landscaped homes of Bronxville. I saw the economic differentials and I experienced the human tensions and thinking that separate men.

It is good that we realize and acknowledge that there are gaps to be bridged. How are we to bridge them? Perhaps the advice of the Negro minister is a good place to begin—Do what Jesus would do.

That is a challenge that came to me as a young man when reading "In His Steps" by Charles M. Sheldon. To help me to understand better what Jesus would do, my wife bought me a red letter Testament.

It is necessary that we have an understanding of what we mean by the word religion. My dictionary says: religion, a belief binding the spiritual nature of man to a supernatural being. We have accepted this definition and therefore

Methodist Youth at Work

Mildred Keyzer

"Do" Instead of "Say"

Philadelphia Conference: In "Crusading Christ," this conference is reaching out to local groups throu district conventio and rallies, and means of the ne manufactured and ready valuable to the Fellowship tea Fifteen train young people h been commissioned the Board of Education to "do" instead "say." Provisions are being made for do tions of blood to needy recipients through facilities of the Methodist Hospital. An e cational and fund-raising program for Civilian Public Service is being inaugura and carried out by the Community Serv Commission. Alwine Beck, president of conference, visited the summer institutes camps in order to bind together the vari parts of the conference to work together Christ. Can't a few more conferences use tion instead of preaching to make t Christianity "rise and shine"?

Religious Double Talk

Erie Conference: The most successful nual Conference Youth Day in years was h at Allegheny College on Sept. 8th. Irv Kiser, chairman of the commission on re ation and leisure, and the Rev. Delbert Jolley, conference director of youth w were responsible for the afternoon progr A get-acquainted game party, singing for f a moving picture, and a picnic on the cam kept everyone busy during the aftern hours. Conference president Helen Bov and worship and evangelism chairman cille Lown planned and directed the even worship service. Dr. John Irwin of Gar Biblical Institute was the guest speaker, his topic, "Religious Double Talk." Appr mately two hundred young people were p ent.

Summer Program Completed

New England Southern Conference: T conference has just completed its most am tious summer program of youth activit the camp enrolment having doubled that previous years. Instead of one Senior Yo Institute this year, there were two. T Youth Assembly and Accredited Instit served also as a planning and business sion of the Conference Youth Fellows Two Christian Adventure Camps repla the usual one for the intermediates. The n camp site at Glocester, R. I., purchased by Conference Board of Education last spri proved to be an ideal setting not only for youth institutes but for the children's ca and adult assembly as well. The Rev. R ard G. Belcher of the Board of Educat was the general supervisor of the entire ca program, assisted by the following peo The Rev. Ernest R. Saunders, Asb Church, Warwick, R. I., dean of the Yo Assembly; the Rev. W. Ralph Ward, South Church, Manchester, Conn., and Rev. J. Manley Shaw, Calvary Church, Ta ton, Mass., deans of the two senior institu the Rev. Ralph F. Seaver, Jr., Thompsonv

ın., and the Rev. G. Albin Dahlquist, East :enwich, R. I., directors of the Christian venture Camps. Each of the institutes was ited to an enrolment of one hundred, the ıl enrolment being two hundred and sixty-r.

'irginia Miller presided at the Youth As-ıbly meetings, the following goals being ıpted:

. To have every church represented in the summer youth program.
. Mission study in every Youth Fellowship finding expression through the M.Y. Fund.
. Perfecting of the organization of the Methodist Youth Fellowship in conference, districts, and local churches, and participation in the projects adopted by the Conference Youth Assembly.
. Enthusiastic participation of youth in the Crusade for Christ wherever possible.

'he following officers were elected for the ıing year:

'resident—Robert S. Doyle, Bryantville, Mass.
'ice-president and editor of the Circuit Rider—Marleah Hammond, Cranston, R. I.
ecretary—June Mallon, Taunton, Mass.
'reasurer—Eleanor Christensen, New London, Conn.
Vorship and Evangelism Chairman—Wesley Allen, Brockton, Mass.
Missions and World Friendship Chairman —Ruth Carew, Warwick, R. I.
Community Service Chairman—Virginia Williams, Willimantic, Conn.
Recreation and Leisure Chairman—Janet Fish, Cotuit, Mass.
Assistant Editor of Circuit Rider—Emily John, Providence, R. I.
Business Manager of Circuit Rider—Sheffield Reynolds, Providence, R. I.

'he Reverend Herman D. Berlew of the st Methodist Church, Taunton, Mass., is Conference Director of Youth Work.

Youth Building for the Future

'he Youth Federation of Plymouth urches in Massachusetts adopted as its uth Week theme, "Youth Building for the ture." Bishop Brenton Thoburn Badley m India spoke on Sunday, Sept. 30th, ng as his topic, "India Tomorrow." The er speakers during the week included Dr. :n W. Giddings of the Radiation Laboray at M.I.T., Professor Albert E. Irving of fts College, and Roland T. Darling and Radio Group. On Thursday evening the ıth banquet was held, with the Rev. Wiln R. Ward, Jr., as guest speaker. Profes- H. Augustine Smith of Boston University ed as song leader and director of the youth ir. The entire Youth Week program was d in the Memorial Methodist Church in mouth.

'ittsburgh Conference: Jumonville Institute ›grams this past summer had over three ›usand persons enrolled, and many more re present for single sessions only. From at we hear, everyone was tickled pink :r the improvements made and the fine ality of the programs offered this summer. the conference Youth Fellowship Rally d on Sunday, Oct. 7th, Neyland Hester, ional president of the Methodist Youth 'lowship, spoke to the fellowship members.

have not found it hard to separate the spiritual man from the material or economic man.

Jesus is different. He demands the whole. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

And yet in the name of the Christian religion, a believer in Virginia encourages a snake to bite him. From a news clipping in the Indianapolis *Times*, September 17,1945, we find the following: "G. L. K. Smith Forming 'Christian Veterans.' This is not a call to the weak, not to the vacillating, not to the boot-lickers. . . . It is a call to the understanding Christian American veteran who is tired of being kicked around by bureaucrats, smear artists, refugees, alien-minded propagandists, communists, plug-uglies, whip crackers, and other varieties of un-American vermin who infest our beautiful America."

I am concerned about these false, hate-breeding, ambitious preachers. A couple of weeks ago I was able to give a ride to two hitch-hikers. They were young men who had been recently discharged from the armed services. Their homes had been in the backwoods of Tennessee and they were on their way to Detroit. Their sister had gone there as a war worker and had found economic abundance. When I told these two young Americans that there were many thousands of unemployed in the Detroit area due to war production cutbacks they said, "We are veterans. They promised us jobs and we will get jobs." Are they to become the storm troopers of these demagogic leaders?

We have failed in our Christian mission in bridging the gap between religion and economic life, and our failure has given a green light to the false prophets of today to build here in America the "Hitler" for tomorrow.

Jesus said, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2).

We need to repent of our failures and seek the vision of the kingdom individually and collectively. There is a new evangelism needed for our time. It is not enough for the individual to have a soul satisfying experience and then not grow in that spiritual rebirth to maturity, developing a social conscience that will bring about the spiritual rebirth of a home—a nation—the world.

Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13: 33). The individual is the bridgebuilder that can span the gap that can leaven the whole of society.

Our forefathers came to America seeking freedom to worship according to the dictates of their individual conscience and also from the debt prisons seeking freedom from want. These two purposes were not incompatible. Our forebears saw the danger of separation of religion and economic life and as a constant reminder inscribed upon our coins "In God We Trust." We of this generation have separated our economic life by putting our trust in the coin.

Jesus said, "No servant can serve two masters: for either he will hate the one and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

There are two definitions in my dictionary for the word economic: 1, pertains to money matters and wealth; 2, pertains to the means and methods of living well and wisely.

The first is the definition for the worshippers of Mammon and the second is the definition for the Christian. My mother used to tell me that the love of money was the root of all evil, but that it was also devilish not to have enough of it!

I believe that organized labor has a clear conception of this. If you are one who has thought that the aims of the organized labor movement for a decent economic life for all are ambiguous, it is time you check these aims with your Christian conscience and the teachings of Jesus.

Labor's aims are today placed into three groups:

1. We must have an adequate unemployment compensation. During the period of reconversion, millions of our people will be unemployed. The savings which we count on for full purchasing power for full production will dwindle away in meager living without unemployment compensation. It is right for our people to be able to maintain a decent standard of living while there is mass maladjustment of our economic life.

2. We must have jobs. We must plan for the full employment of our people in creative productive enterprise. To do this we must know the facts of our economy and where private enterprise fails it must become the responsibility of

(Continued on page 740)

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"If You Lived Here You Would Be Home Now"

A sign on an apartment house within Boston's city limits advises the passer-by, "If you lived here, you would be home now." It is a stupid sign, for it assumes that all persons going by that sign will be sorry that they must go on to get to where they want to be! As one passes it on the way to his work in the morning, he finds himself wondering about the advantages of this little dictator's abode; as one passes it in the evening, he is tempted to call out to the owner and say, "Come on with me—at least *see* where I live!"

It may be that it is the Protestant mind that resents the sign. The Protestant does not want to have anybody tell him that his point of view ought to conform. He agrees that if one never got outside the city limits, he would be at home there—he respects the right of the man who wants to live there—but he does not want to live there himself! He may, in daily life, face a serious crisis: a good friend might tell him that if he will believe a certain comfortable doctrine that all will be well and that worry would not be necessary. Some first-rate religious short cuts might be recommended, and life would be painted in interesting little terms. (If you lived here—you would be at home now!)

It is the Protestant mind that rebels in this instance. The adventure and the thrill of religion can never be confined to city limits or being "at home now." Methodists are at once reminded of Wesley's emphasis on an experiential religion that "moves on to perfection," yet never assumes that perfection is at the end of a road. The churchman does not use his religion as an escape; his "hiding rock" is a place of cr ative activity.

In the evangelistic emphasis of the current yea the churchman knows perfectly well that the signi of a decision card is only the beginning of a proce True, there will be those who become members the church who will adopt the complacent attitu of some churchmen and "be at home," but if t church does its work of inspiration, the stagnati process will not occur. This must be cared for befo anybody counts up to a million new Methodists a begins to feel "at home!"

Or, turning to another field: one discovers th many people think that the war ended on V-J Da City limits indicate such things! But the Protesta sees a rising amount of clericalism and racism a organized fascism. He reads of the death of Hitl in one column and sees the story of anti-Negro ri in the next column. He cannot be at home—not y He does not want to live here—he cannot!

Who Sponsors the Arab Riots?

Indications are quite clear that the recent Ar demonstrations against the Jews in Cairo, Alexand and other cities in Egypt, were inspired by so super-organization. It is interesting that the ri were supposedly over the Palestine question—yet not occur in Palestine. What Arabs are unhap about Jewish occupation of Palestine? Arabs livi in Palestine are apparently quite satisfied with plan.

Furthermore, what is the motive power behind Arab League? What is the relation of these riots the British Colonial office? Has the new British bor Government, by continuing the policy of the P estine White Paper, shown that it is in the "Mun mood?" The Arab League has threatened violen against the Jews for some time. The Arab Leag obviously is responsible for the execution of th threats, but has Great Britain, through its Colon office, held coats for the Arabs and cheered them to the doing of more bloody violence? "Mun moods" inspire that sort of thing—and it is not reasonable to suspect that the Jews are being made suffer now by the very British who so recently fou Hitler—the friend of the Arabs.

This issue must be faced. Zions Herald has tak the Zionist side of the issue because we are convin that appeasement of the Arabs will never solve the sue; we have sided with the Jews who are desperat attempting to find a haven of refuge from a J hating Europe; we have sided with the Zionists cause Palestine was promised to the Jews by our o nation and by the United Nations. Zions Herald continue to espouse their cause, because we can ne be calm about the rank injustices allowed to go on indifferent people. The case is clear—the Arabs h all of the land that they can possibly use, and t

l accepted the Balfour plan to allow the Jews to upy Palestine. Now that imperialistic forces have ıe to work on the matter—Arabs who do not even in Palestine are clamoring that Jews should not allowed to enter that land which means so much ɔoth Christians and Jews. Now that Hitler is offi- ly dead, shall we allow imperialism and big busi- s to burn the Jews in Mediterranean oil?

urely this situation cries out for the very best of ristian justice that is in us!

Mr. Rankin's Canned Speeches

Vhen *The New York Times* and *The Boston Her-* scoff at Mr. Rankin and his so-called "Committee Un-American Activities," then surely conserva- s will agree that ZIONS HERALD was not too far ɔng two weeks ago in publishing Mr. Morford's cle warning of the dangers of Mr. Rankin and colleagues. Both of the papers mentioned have sented strong editorials pointing to the dangers of witch-hunting approach. The *Herald* says that American people are intelligent enough to judge radio—and we see no justice in Mr. Rankin's re- st that certain news commentators submit their pts to him for advance reading and approval. *e New York Times* sees specific danger in Mr. nkin's procedure—ending with a good preach- nt, "We hope the committee will Americanize its ɔcedure. . . ."

The record of Mr. Rankin and many of his col- gues is not good. It is obvious that the committee no interest in fascist movements, any more than . Martin Dies had any interest in America First- Father Coughlin, or Gerald Smith. This latest ve to censor radio commentators is a good indica- n that these mild fascists are desirous of controlling air. We must not allow them to do it! If such a nmittee is tolerated for one moment, it will soon n controls elsewhere—the press, the pulpit, and n the pew! Demand that the committee be abol- ed at once!

Religion in Russia

The Rev. William H. Melish, an Episcopalian from ɔoklyn, N. Y., has made a significant contribution he development of American-Soviet friendship in recent booklet entitled, "Religion Today in the S.S.R."

Ir. Melish cannot be accused of wishful thinking his study, for he has cited facts and figures relat- to the increasing power of the Christian church Russia. True, Roman Catholicism will probably support the thesis, for only a fraction of one per t of Russia's population has any relation to that denomination. The large majority of Russia's church- goers are Protestants, and are actively at work to bring about closer ecumenical relations with fellow- Protestants throughout the world. The story of the rise of religious freedom in Russia under the Soviet government is most certainly one with which every thinking churchman will want to be acquainted. The little booklet is inexpensive, and could well be used in youth and adult study groups—but most certainly it should be read as a strong intellectual antidote for prejudice.

—

"Religion Today in the U.S.S.R.," by William Howard Melish; National Council of American-Soviet Friendship, 114 East d St., New York. Price, 15c.

Anti-Semitism in South America

Worldover Press reports that in Paraguay there is at the present time a well-organized campaign of anti-Semitism sponsored by an organization known as "Justicia Racial Peruana." Indications are that the movement is in opposition to the progressive regime of President Bustamente, and is attempting to dis- tract popular attention from the reform program of his government. The same sort of thing is taking place in Ecuador.

Churchmen must beware of such movements. It is the fashion of fascism to gain its selfish ends by raising the race issue as a scapegoat. Conservative churches who have no interest in social improvement allow these things to happen. Progressive churches are alert to indications of racism and put their full energies behind programs that will combat such trends. In our own nation, as we slip back into iso- lationism, it is apparent that the race issue is rising with a new ugliness. Unsuspecting churchmen can easily be "snared" by racists. Under the guise of evangelism, one well-known organization, sponsored by the reactionary churches of this nation, is creating a tremendous amount of anti-Semitism and other race hatreds. The churchman must be discriminating in his judgments—not all religious movements are good —some of them are evil! Getting rid of these forces is difficult, for not until they overtly damage the wel- fare of society can the law intervene. It is therefore necessary for each of us to be "on the alert" lest we be taken in by the pious phrases of those who would make more fascistic inroads in American life. *It can happen here!*

National morale is low. International morale is low. We cannot cure the situation by thinking up schemes of escape, or methods of passing off responsi- bility. (Mr. John L. Lewis said, "Nuts;" Mr. Philip Murray said, "Nuts to you!") We have asked for much of our present difficulty by our indifference to social ills. The churchman stands humbly in the presence of a disordered world, asks God for strength, and then proceeds to improve his own area of activity. He strengthens his own soul by strengthening every relationship and activity to which he is related. This is the only eventual solution!

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Nov. 25.

CHRISTIANS WORKING TOGETHER IN THE COMMUNITY.—Matthew 25:37-40; John 17; Acts 15:1-36; Philippians 2:12-18.

This lesson may be taught in many ways, but I think that there are two main lines along which its study will be directed. *If the emphasis is laid on the responsibility of the Christian group for meeting the needs of the community,* the lesson will become a study in the problems which the churches have to face and the ways and means by which they may try to solve them. On the other hand, *if the emphasis is placed on the need of the churches for unity,* then the teaching of the lesson will be centered on the nature and grounds of Christian unity. This course of thought will lead to the question of what the true work of the churches is.

I. *The basis of Christian unity.* John 17:21-23.

1. By way of introduction the question of the possible grounds of unity among human beings might be raised. There is the selfish bond of mutual advantage, the power of strong common feelings, like fear or hate or enthusiasm; the force of firmly held convictions. But an examination of each of these will show their inadequacy. Selfishness is in direct contradiction to the spirit of Christianity, feelings are too shifting to afford a firm base for united action, strong convictions have often divided the church.

2. What has our text to say about this? In John 17 the basis of Christian unity is a vital relationship to God in Christ. When men and women open their lives in a complete and whole-hearted surrender to the Master so that His life flows into theirs as the life of the Father flowed into His, then, and then only, is there that unity for which He prayed. Nothing less than this is sufficient, and there can be nothing greater or stronger.

We should not find ourselves reduced to a dead level of uniformity in thought or personality. But we should see in our neighbors' faces the same glad light which was shining in our souls, a light shining more clearly with every passing day.

II. *The goal of Christian action.*

If this is the nature of Christian unity it follows that the objective of Christian action must be that of Christ Himself, the winning of the world for God. The church must set herself to the task of bringing to all men everywhere the knowledge of the liberating truth that in Christ is God's supreme manifestation of Himself. If this goal follows from the nature of Christian unity, it is also true that only a vital union like that described in our study text is sufficient for the attainment of such an objective. The church must so clearly present Christ that the glory of His life as the Word made flesh will be apparent. But that is impossible unless His life is seen shining in the lives of His disciples. No testimony to Christ has any value unless it is backed up by a life which is in itself a witness to His glory.

This lesson teaches that dissension among Christians is a fatal barrier to the successful discharge of the true mission of the church. How can the world believe in a gospel which does not draw together in a great God-centered unity those who profess to have received it?

III. *Christian unity in action.*

Unity of life with Christ means action. The Body of which the Lord Jesus is the living Head has not, and cannot have any members which are not busily doing His will. His is a Spirit delicately sensitive to human needs so that every needy man is His brother, and that same keen sense of brotherhood is the necessary mark of those whom He can welcome into His kingdom (Matt. 25:37-40). It was that His disciples might share His Spirit, the Spirit of God, that He prayed. He sanctified Himself that they also might be sanctified for the same high service as that to which He gave Himself. The only true Christian unity is a unity in the Spirit of Him Who went about doing good, Whose meat was to do the will of God, Who came to seek and to save that which was lost.

Service Through Music

One of America's most brilliant conce ganists, the 19-year-old composer, Richar Ellsasser, is enroled at the Boston Univ School of Theology (Boston, Mass.). young theology student, who declares "since the age of seven I have wante become a minister," has just complete memorization of the entire 219 worl Bach, is now memorizing the piano wor Chopin, and revising his first symphony "Concerto Romantique" for the violin w presented for the first time this winte one of the well known orchestras.

Especially interested in the growt church music, he has composed sever ligious songs and other religious works have been used in New York churches Oct. 21st, young Ellsasser presented o John C. F. Stayton Memorial Organ in morial Hall, Melrose, his 325th concert.

Last spring, at the age of 18, he rec his B.M. degree, magna cum laude, Baldwin-Wallace College (Berea, O.). Albert Riemenschneider's Bach libra Baldwin-Wallace is one of the most fa Bach libraries in existence.

After completing this year's study at B University, Ellsasser plans to spend two in Paris as the student of Marcel Dupre had the privilege, eight years ago, of pr ing a series of concerts with Dupre. I he who inspired him to memorize Bach will return to Boston to finish his theol training after his stay in Paris.

The young organist is a direct desce of both Richard Wagner and Franz His first teacher was his father, who member of the Cleveland Orchestra. A age of eight, Richard was giving pianc certs. He gave his first organ concert he was eleven.

Importance of Minister's W

"The minister's home should set a ample for other homes of the commu Dr. C. M. McConnell, Boston Universit ulty member stressed last week to the wives of the University's theological stu as speaker before the school's Edith Club, at the school, 72 Mt. Vernon "The family life of the minister is as in tant as his preaching or pastoral work, clared Dr. McConnell. "Without the co ation of his wife, he cannot successfully any parish."

The speaker pointed out that while th vice which a minister's wife renders community is largely indirect, it is h if she has had some of the same pra training which her husband has receiv theological school. This training enable to better appreciate the opportunities ar sponsibilities of the ministry," Professo Connell stated. "It is also advisable fo to have courses in the social and psych ical framework of the community."

Other speakers were Mrs. Elmer A. I wife of another University theological s professor, who discussed the theme o minister's wife in the home, and Mrs. Foster, who addressed the group on the ister's wife's place in the church.

;ionists Deny that Establishnent of Jewish State Involves Discrimination

A Jewish State in Palestine will mean free ıd democratic rights for all citizens, Arabs ıd Jews alike, the American Zionist Emer-ency Council, spokesman for the organized ionist movement in this country, pointed ıt last week.

In a letter addressed to former Senator uy M. Gillette, the council declared that Ir. Gillette was "misled" when he repeatedly sserted, either directly or by implication, ıat if a Jewish State were to be established ı Palestine, Arabs would be excluded from tizenship or otherwise suffer loss of civil, eligious or group rights.

Text of the letter, signed by Arthur Lourie, olitical secretary of the council, reads:

"Dear Mr. Gillette:

"I am directed to address to you the folowing communication on behalf of the merican Zionist Emergency Council which epresents the organized Zionist movement ı this country.

"On two occasions, recently, the press reorts you as declaring—directly or by impliation—that the establishment of a Jewish tate in Palestine in accordance with Zionist ims would involve racial or religious disimination, and that the Arabs would be xcluded from citizenship in such a State. 'hese statements are untrue and constitute a bel on the Zionist cause and the Zionist leal.

"The Zionist movement here and abroad as made it abundantly clear that its objecve is the establishment of Palestine as a emocratic Jewish Commonwealth, whose rab inhabitants shall be entitled, not only full rights of citizenship and to complete quality in every other respect with their ewish fellow citizens, but, in addition, to roup rights in respect of their own language, eligion and culture. To this Zionism stands ıblicly and unequivocally committed, and l its literature, all its political statements ıd the resolutions of its governing bodies, ealing with the problem of Arab-Jewish retions, refute your suggestion. In alleging herwise, you are being misled by a handl of self-appointed Jewish spokesmen whose retensions to speak for the Jews of Paltine have been unanimously rejected by the ıthorized representatives of Palestine Jewry ıd by the entire Jewish press in Palestine, ıd who represent neither the Jews of this untry nor of any other.

"We have no reason to doubt that you are enuinely anxious to help suffering Jewry to ıd a haven in Palestine and to recreate eir National Homeland. It is in that belief at we call upon you to correct the damging statements above referred to.

"Yours sincerely,

ARTHUR LOURIE,
Political Secretary."

Dec. 12th - 6.30 p.m.
Annual Dinner
Zions Herald Family
Hayden Memorial - Boston

Is Methodism Obsolete?

CHARLES M. McCONNELL

"Modern Man is Obsolete" was the startling announcement made by the editor of the *Saturday Review of Literature* a few weeks ago. So immediate was the reaction to this editorial that the writer expanded it into a book which every Methodist should read. And now the question must be asked honestly and fearlessly and with knawing anxiety, "Is Methodism Obsolete?" Is the church which came out of John Wesley's rebel mind and daring spirit out of date? Have we bogged down into an organization bent on reaching goals of membership, quotas of money and a deadly routine of maintaining "the appointed means of grace?" Are we going to be content to salvage out of this devastated world a church about which we boast, and to which we point with pride? Is this, to get down to cases, Crusade for Christ really for Christ or for Methodism?

To raise this question about The Methodist Church is to give offense to some timid Methodists. When a courageous student of Boston University School of Theology did a professional reporter's job and set down the diversified impressions of the students at the recent Worcester Visitation Program, as reported in ZIONS HERALD of two weeks ago, he got a sharp reaction from some of the readers. When the Maine Conference Board of Education dared to call for a more thorough educational follow-through on the decisions for Christ and the Church, some of the leaders of the Visitation Evangelism Campaign resented such a report. It would be interesting to read the comments on the prophetic words of the superintendent of the Portland, Maine, District, which bear repetition: "Stated positively we must broaden our base if we are to help men to become Christlike. In Worcester we heard the voice of the saint, but the voice of the prophet was silent. We withdrew from the world to look inside ourselves."

Back there in that far off day when the Crusade for Christ was launched, we were playing around with buzz bombs, hand grenades, battleships and B-29 bombers. But our scientists, with premiers, presidents, admirals, generals and war makers standing anxiously by, won the race by a whisker and we got our atomic bomb. Now one of its makers says "one false move in international diplomacy might mean the virtual destruction of this country."

And now comes the President of the United States with his plan to keep the peace by might and by power. And on the end of war crowds the old power politics and spheres of influence and the continuation of an armament race which threatens to make this peace for which millions of good men died, a peace to end all peace. And the same old profiteers whose forebears cast lots for the garments of Jesus at the foot of the cross are at their game again. The men who tried to split the United Nations in war are spreading hate and suspicion now. And let us be sure that some of the folks who get signatures on decision cards and membership in The Methodist Church do not get into this hate mongering! There has never been any guarantee that even an orthodox Methodist conversion of the old altar-call type would give a convert a vision of a New World Order. We are now in the grip of a fear which can either scare hell out of us or into us. And it is time to believe that perfect love casteth out fear.

If this fear follows its present course and creates a hell on earth and in human hearts, we might just as well take to the woods and caves and cellar holes now and save the time of digging fox holes later. But there is no call for such panic and wild rush for the cover of our cherished bomb now. *We have a better protection for ourselves and the whole human race:* it lies at the heart of this Crusade for Christ. It was this same Christ for whom we are crusading who said, *"All power is given unto me in heaven and in earth."*

While we look inside ourselves, let us find there, or somewhere else, the power and the vision and the courage to do some real daring. Let us dare to admit that some of our high hopes in this Crusade for Christ have not been fulfilled. We have certainly not achieved a New World Order, and the best plans made for a peaceful world are now five hundred years behind the times. Where is that new meeting of the Council of Bishops which was promised if a new world situation arose calling for new plans? And does anyone think that the paltry twenty-seven million dollars Methodism contributed will rebuild the world which we spent three hundred billions to help blast apart? And will the transfer of a batch of church letters, the signing of a million cards, or the correct handling of a "prospect," purge the human heart either of the prospec-

(Continued on page 743)

PERSONS

The Very Reverend Hewlett Johnson, Dean of Canterbury, will speak in Boston at Symphony Hall on Sunday afternoon, Nov. 18th, under the auspices of the Mass. Coun-

cil of American-Soviet Friendship, Inc. The meeting will commemorate the 12th anniversary of the establishment of diplomatic relations between the U. S. and the Soviet Union. Bishop Lewis O. Hartman will preside.

The Rev. Alfred F. Wood, who is serving in his sixth year as pastor of the Methodist Church at Stafford Springs, Conn., has been appointed chairman of the Stafford Chapter of the American Red Cross and has already assumed the responsibilities of the office.

Arthur L. Enman, son of the Rev. and Mrs. Samuel Enman of Sandown, N. H., has recently returned to civilian life after serving as a radio man with the Ninth Air Force in France and Germany.

The Rev. and Mrs. Roy Winsor Moody of Newport, Me., announce the birth of their third child and first son, Donald Winsor, on Oct. 29th.

The Rev. Howard B. Warren, pastor of Embury Church, Brooklyn, N. Y., delivered an address at a rally of the National Federation of Men's Bible Classes, held in New York City on Nov. 4th. Dr. Warren is National Chaplain of the Federation. The Rev. O. F. Bartholow of Urbana, Ill., founder of the Federation, also addressed the meeting.

Appointment of Mrs. Mabel Garrett Wagner, New York City, as director of children's work, International Council of Religious Education, is announced by Dr. Roy G. Ross, general secretary. Mrs. Wagner assumed her new responsibilities on Nov. 1st. Since 1942 Mrs. Wagner has been associated as a field representative of the Bureau of Social Work, Woman's Division of Christian Service, of the Board of Missions and Church Extension, working interdenominationally with religious and social problems of families in defense areas in various parts of the country. She has taken special courses in religious education at Boston University and Union Theological Seminary.

A cablegram from India to the Board of Missions and Church Extension gives the news that a number of Methodist missionaries, new to the field or returning to India after furlough in the United States, have arrived safely. The party includes Dr. Murray T. Titus, who takes his new post as secretary of the National Christian Council of India; the Rev. and Mrs. Donald F. Ebright, of Cawnpore; Mrs. Harry A. Hanson of Lucknow; the Rev. Sankey L. Sheets of Lahore; Mrs. Arthur W. Howard of Lucknow; Miss Allie May Bass of North India; and Miss Elizabeth P. Overby, who is beginning service in India as a public health nurse.

The Rev. Herbert F. Fulton, minister at First Methodist Church, Maynard, Mass., is grieved in the loss of his mother, Mrs. J. W. Fulton, widow of a member of the New England Conference. Mrs. Fulton died early Tuesday, Nov. 6th, at her son's home in Maynard. Services were conducted at Maynard on Wednesday, Nov. 7th, and at the Methodist Church in Cherry Valley, Mass., on Thursday, Nov. 8th. The services were conducted by the Rev. Francis D. Taylor, superintendent of the Worcester District, assisted by the Rev. Mr. Fulton, the Rev. George E. Heath, and the pastor at Cherry Valley, the Rev. Quincy K. Hamilton.

Miss Anne Nelson Tyler, daughter of Dr. Robert Z. Tyler, executive secretary of the Board of Missions and Church Extension, and Mrs. Tyler, was united in marriage on Nov. 3rd to William H. Sutcliff, Jr., son of Mr. and Mrs. William H. Sutcliff, of Miami, Fla. The wedding was performed by Dr. Tyler in the chapel of Riverside Church, New York City. Mr. and Mrs. Sutcliff will reside in New York City until February, when they will take post-graduate work at Duke University; from Duke, Mr. Sutcliff will enter Harvard to take a Ph.D. degree in marine zoology.

The Rev. Daniel Lyman Ridout, pastor of Camphor Memorial Church, Philadelphia, has announced a 1945-46 series of special Sunday night services in which he will present, during the winter, some of America's foremost preachers, educators and Negro leaders. Included in the schedule are three bishops, two university presidents, a Jewish rabbi and one of America's best known Negro businessmen.

The Rev. Ralph M. Houston, superintendent of the New York District of the New York Conference, arranged a luncheon to enable metropolitan pastors to meet the Methodist chaplains here in the city with the fleet for Navy Day. The gathering held in Christ Church, Oct. 30th, honored Chaplain Hansel H. Tower (Commander) of the New England Southern Conference, Chaplain Roland W. Faulk (Commander) of the Louisiana Conference and Chaplain James E. Reaves, (Lieutenant-Commander) of the Louisiana Conference. Chaplain Tower, author of "Fighting the Devil with the Marines," is chaplain on the USS Enterprise. Chaplain Faulk of the USS Missouri was present in Tokyo harbor at the surrender and offered a prayer over the ship's loudspeaker as a prelude to the ceremonies. Chaplain Reaves is on the heavy cruiser, USS Macon.

The Rev. Ralph W. Sockman of Christ Church, New York, delivered the 127th anniversary sermon at the Metropolitan United Church in Toronto, Nov. 4th. He also addressed the ministers of the city.

The Rev. Ralph Stoody of New York, director of the Commission on Public Information of The Methodist Church, was elect one of three counselors to the Department Religious Radio of the Federal Council Churches at its annual meeting Nov. 1. The others are the Rev. Theodore Savag executive secretary of the Presbytery of Ne York and the Rev. Stanley I. Stuber of Ne York, director of the Northern Baptist publ relations department.

Chicago (RNS)—President Truman w criticized here by Dr. Harold W. Ruop president of the Church Federation of Great Chicago, for endorsing universal milita training. Dr. Ruopp, speaking at Centr Church, of which he is pastor, accused t President of trying to "ride two horses goir in opposite directions" by attempting to ba international collaboration while fosterir "the very militarism which undermines i ternationalism."

Bishop Lewis O. Hartman announces t appointment of the Rev. S. Raymond Lut to Middletown and Portsmouth, R. I., effe tive Dec. 2nd. Mr. Luthy has been pastor St. Paul's Church, New Bedford, Mass., sin 1941. On the Middletown-Portsmouth charg he will succeed the late Rev. J. H. Graham.

The Rev. Dr. Benjamin Gregory of Lo don, editor of *The Methodist Recorder*, aft a visit of several weeks in America, left Ne York for England in late October via Ha fax. Dr. Gregory is active in religious filr and is counselor to the well-known Briti Methodist layman, J. Arthur Rank, in the production and exhibition.

Six evening meetings in Hanson Pla Central Methodist Church, New York Ci on Nov. 11-16, to be addressed by the Re E. Stanley Jones, have received excellent pr motion by the Brooklyn Church and Missio Federation, the Rev. J. Henry Carpenter, c ecutive secretary.

Bishop G. Bromley Oxnam gave the ke note address in a forum in Town Hall, Ne York, Oct. 31st, on the theme: "The Rig to Worship in One's Own Way." Amo those on the panel was Pearl Buck, preside of the East and West Association, und whose auspices the forum series is being ca ried on.

Here is a rare photo of the Rev. and M Martin Niemoeller, who are together aga after eight years which the famous Berl

Religious News Service Photo

pastor spent in Nazi concentration cam This photo was taken during this last Oc ber.

EVENTS

Nearly 19,000 Protestants crowded Convention Hall in St. Louis for a Reformation Sunday Service, sponsored by the Metropolitan Church Federation of St. Louis. It was one

Religious News Service Photo

the largest Protestant services in the history of St. Louis. Bishop G. Bromley Oxnam, president of the Federal Council of Churches, was the principal speaker.

DETROIT, MICH. (RNS)—Youth for Christ groups throughout the country are being urged by the interdenominational Detroit Youth Council of Applied Religion to resist fascist influences." The Rev. Claude Williams, director of the Peoples Institute of Applied Religion, with which the Youth Council is affiliated, has accused certain leaders of the Youth for Christ Movement of being closely connected with Gerald L. K. Smith's Nationalist Party organization. A photostated statement sent out by the Institute quotes an endorsement of Youth for Christ by Smith.

Although the increase in enrolment of Centenary Junior College (Hackettstown, N. J.) is 21 per cent over a year ago, the increase in the number of girls taking courses in the natural science division, which offers psychology, chemistry, and mathematics, is 39 per cent. There is a 39 per cent jump in the Humanities, including English, foreign languages, and religion. The two courses in religion, comparative religion and New Testament, show an increase of 100 per cent. Speech courses were selected by 37 per cent more girls. The social science division shows an increase of 25 per cent. In the fine arts division, there is an increase of 20 per cent. The trend is interpreted by Dean Margaret Hight as being indicative of a general trend toward the kind of "general education" which gives students an all round understanding of their world, as well as ability and skill in certain specific fields of activity.

The Rev. Luther W. King, secretary of the Methodist Ministers Forum, New York City, has announced the following speakers for the Monday morning sessions at 150 Fifth Avenue during November:

Nov. 19—The Rev. Harry M. Taylor, pastor of Calvary Methodist Church, East Orange, N. J. Thanksgiving sermon. Devotions: The Rev. George Teague, Jersey City, N. J.

Nov. 26—Chaplain Edward G. Carroll, associate secretary, National Student Council, Y.M.C.A. Devotions: The Rev. Evan H. Bergwall, Swedish Church, New York.

Bishop Newell S. Booth, resident in the Elisabethville Area of the Africa Central Conference, recently returned from Africa, will speak at the evening service at 7.00 p.m. Nov. 18th, at the First Methodist Church, Newton Upper Falls, Mass.

Crusade News

Methodist Crusade-Christ

Of the 57 Annual Conferences which have thus far reported on church school enrolment and attendance, there are now 45 which show gains amounting to 45,000. However, 12 have reported losses of about 7,000, which leaves a net increase of approximately 38,000, according to an announcement from the Department of General Church School Work of the General Board of Education, Nashville, Tenn.

New York City—Bishop G. Bromley Oxnam, head of Methodism in the New York Area, has sent a letter to 40,000 of his official members on the "revitalizing of our own Christian lives and the winning of our associates to Christ." In the letter he describes plans for a series of 14 mass meetings, one in each district. Bishop Oxnam will preach the sermons, ministers of the district will form the choir, and Dean Robert G. McCutchan, formerly of the Depauw University School of Music, and editor of the Methodist Hymnal, will conduct the service of song.

Northern District of the New Hampshire Conference has its first report on the Evangelism effort from Newport, the Rev. F. P. Frye, pastor. They had 37 new decisions and 5 church letters in the four-night visitation. In a follow-up 10 more were added. At that rate we should expect at least 1500 new members for the Northern District.

From Franklin, N. H.: Eleven first decisions and 6 transfers. More work to be done.

Southern District of the New Hampshire Conference:

Lawrence, Mass., Central: An increase in church school and a 50 per cent increase in Sunday morning attendance are results of the evangelistic visitation during the Worcester field work. On Nov. 11th, twelve new members will be received. The Friendly Survey will soon be made and the Crusade continued to completion. A victory supper on Oct. 24th celebrated the achievement of raising $1,000 in lieu of a Harvest Moon Bazaar. Dr. Harold Lancaster, pastor of First Church, Cleveland, was the speaker. Gilbert W. Wieting, pastor.

"We had a wonderful experience in our church yesterday when we received 68 persons into our membership. Nothing like this has ever happened before in the life of this church, and we were thrilled."

W. HENRY SHILLINGTON, Minister,
Newton Upper Falls, Mass.

"Just a hasty note to say that out of 101 prospects visited in the four nights this week, we secured 47 commitments. Hallowe'en interfered, yet by next week or so I expect the total to come up to 55 per cent. The big job is ahead—instruction, training, and assimilation."

J. LESTER HANKINS, Minister,
Dover, N. H.

"We received thirteen requests for letter transfers, which makes a total to date of forty-three. In some cases where one or the other of the parents was out, the request was made for me to call, with the assurance that a decision would be made when both were together. Figuring conservatively, I should have over fifty candidates for admission on membership Sunday, Dec. 2nd. You can see I have a tremendous task confronting me between now and that date in properly instructing these people. In all my ministry I never had such a challenge."

IRA J. ROBERTS, Minister,
Stoneham, Mass.

"We have had fifteen teams at work, and after three evenings of visitation, can report sixty-two decisions, including commitments and requests to secure church letters—all adults. We expect to reach our quota of one eighth of our membership of some 600 by Nov. 18th."

J. MANLEY SHAW, Minister,
Taunton, Mass.

"Just to say that on Sunday next, Nov. 4th, we shall receive thirty-seven people into church membership as a result of the visitation evangelism effort which took place here during the Worcester meeting. All of the thirty-seven are adults. Many of them are men. In one case, an entire family. In several other instances, man and wife. The credit for these results should go to the laymen, who visited diligently."

EDWARD H. BREWSTER, Minister,
Nashua, N. H.

Youth Week

CHICAGO—Observance of Youth Week in 1946 has been set from Jan. 27th to Feb. 3rd, it was announced here by Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement. He said that young people of 40 denominations in the U. S. and Canada will hold special worship services during the week, featuring the theme, "Mold the World."

The observance will also be marked by the second annual Parshad College Scholarship contest, in which two young people will be awarded four-year college scholarships valued at $1,600 each, six will receive four-year college scholarships valued at $1,000 each, and 24 others will receive scholarships to summer conferences.

Awards will be made on the basis of Christian character, and a written essay on "The Meaning of the Christian Faith in My Community."

Youth Week began more than 30 years ago in the celebration of the birthday of the International Society of Christian Endeavor, and is now an interdenominational observance sponsored jointly by Christian Endeavor and the United Christian Youth Movement, which is administered through the International Council of Religious Education.

Baptists Urged to Adopt Catholic System

BROOKLINE, MASS. (RNS) A proposal that Baptists adopt the Roman Catholic system of paying pastors was made by Dr. Samuel M. Lindsay, of the Brookline Baptist Church, at the annual sessions of the Massachusetts Baptist Convention here. He recommended that all Protestant denominations pay their pastors $1,000 a year and living expenses. "Adoption of such a system," Dr. Lindsay declared, "would be both democratic and Christian. Under the present system, there is so much inequality in the pay of preachers that a change must be brought about. Some pastors receive $1,000 and some $10,000."

For New England Methodists

(Continued from page 731)

Methodist Church, in New England, has been generously served by the hospital throughout the years. For many years the hospital has given service to New England Methodists, costing annually an amount equal to the income on nearly a million dollars. That is, the hospital has stood as a $1,000,000 health endowment for pastors, their families, and worthy parishioners of the church in this area. Had we space we could recount hundreds of illustrations of ministers and parishioners who have been rehabilitated and sent back home.

Recently one of our retired ministers sat at my desk and handed me a check for one hundred dollars. I knew he received a pension of less than one thousand dollars. I said to him, "How can you afford to do this?" He replied, "I can't afford not to. This hospital saved my life on two different occasions. This is the least I can do."

2nd—New England Methodists are asked to share in this program, because the Deaconess Hospital was born of Methodist origin and fostered through the years by Methodist service and money. In fact the Deaconess Hospital was born of the faith of our Methodist fathers. Of course, the services rendered by the hospital have been so widespread that money and interest have come from many sources; however, a predominent Methodist constituency has always sustained and controlled the policies of the institution. It has always had either a Methodist minister or a Methodist layman as president of its board of trustees. Its managing director has always been a Methodist, and a majority of its corporation and executive committee have been Methodist laymen. While from the beginning we have ministered to patients without regard to race or creed, we would like to hold the interest and support of our Methodist constituency and the controling influence within the church.

It seemed, therefore, to the leaders of the hospital and church that it would be a fitting and significant thing if the Methodist churches in New England would undertake to raise the cost of the administrative floor of the new building, signifying the continued control of the hospital by the church. The floor would bear fitting memorials to church and hospital leaders and the cost would be approximately two hundred and twenty-five thousand dollars.

3rd—The third reason why New England Methodists are asked to share in this undertaking is purely missionary. The hospital, at its beginning, was not launched principally as an institution to care for Methodists. These consecrated deaconesses, and all the devout Methodist men and women who promoted the Deaconess Home and Training School, from which the hospital sprang, were following Christ's commands and example in caring for the poor and the sick. Long before the hospital was started, deaconesses ministered to the poor, especially to the sick poor, doing such nursing as they were trained to undertake. It was often the only nursing in the home, a forerunner of district nursing today. From its beginning Deaconess Hospital carried on this ministry to the poor "without regard to race or creed or social position." This policy is proudly declared in all the early reports of the hospital. The hospital was begun, and has always been, a mission of the church, as truly as if it were located in mission lands. For this reason, if for no other, we feel we can appeal to the members of a great missionary church to support this emergency now upon us.

If Methodists fail this effort the whole project may fail. If Methodists meet this challenge it will be one of the most healthy and heartening influences for the hospital in the history of its long and beneficent ministry.

How to Bridge the Gap

(Continued from page 733)

our government to plan to fill the economic gaps. The Murray Full Employment Bill is a vital step toward adding an economic Bill of Rights to our political Bill of Rights. Along with this program we must plan for a guaranteed annual wage for family and economic stability and build a wage floor of at least 65c per hour.

3. We need a more adequate social security. The American home must be maintained when there is sickness, disability and old age. To say that the Murray-Wagner-Dingell Bill would destroy personal initiative of the medical profession and not permit the right of the individual choice of medical advice or aid is to show a lack of understanding of the purpose of this bill and the needs of our people.

We must have compassion and understanding between the "haves" and "have nots" of our economic and religious life. I am not asking for charity as we know it today; I am asking for brotherhood.

What is your reaction to the man who is down in economic life? Is it compassion or contempt? If you would understand the reasons why many men and their families are suffering economic degradation, I would suggest you read these two books: "Freedom Road" by Fast and "The Lord Helps Those" by Fowler.

What is the reaction of the workers toward the rich? Is it of hate or pity? I believe most workers look upon the rich as being the Pharisee who said, "God, I thank thee, that I am not as other men" (Luke 18: 11) and as the money changers who were desecrating the temple.

I know how I used to pity the rich man, for did not Jesus say, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23). This was after he had told the rich young ruler, "—go and sell that thou hast, and give to the poor—. But when the young man heard that saying, he went away sorrowful for he had great possessions."

Then one day the Lord called me to a new task of bridging the gap between organized religion and organized labor. This meant leaving my wife and children for days at a time and often for weeks. I would not be able to take my troubles and share my victories with my wife as I was accustomed to do. I was afraid of the loneliness of a hotel room, a loneliness that had often led men to sinful lives. It was then that I realized that I also had great possessions. Was I "to go away sorrowful?"

I saw that all I had was mine only by the grace of God. I saw Jesus at Gethsemane and I was ashamed. It is indeed a foolish man who fails to realize that what God gives, he can also take away.

If we are to bridge the gap between religion and economic life, we must first bridge the gaps within economic life. No one is secure while one is insecure, for we are all one humanity.—Reprinted from *The Christian Layman.*

"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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Tribute to Dr. Adams by Boston Clerics Club

ed Winslow Adams was born in Belfast, in a Methodist parsonage. His father, Rev. True Page Adams, was a most de-, Christlike minister, and his mother, as Ellen Winslow, was a lovely soul. Adams was graduated from Boston Uni-ty in the class of 1892, studied in Har- the following year, and in Yale in 1901. received honorary degrees from Syracuse, . in 1905, Wesleyan University S.T.D. in , and American International College, ngfield, Mass., LL.D. in 1936. On June 1901, he was united in marriage to Har- Heath, and together they made a real ribution to the church and the world. ddition to effective pastorates in Brook- N. Y., Yalesville, Conn., New Haven, n., New York City, and a brief term as rict superintendent of New York District, held two distinguished pastorates at First hodist Church, Schenectady, N. Y., 1902-, and Trinity Church in Springfield, s., 1918-1930. Since 1930 he had been ister emeritus of his last full-time appoint-t, where he had led in the erection of of the most worshipful and magnificent rch edifices in the state, if not in the on.

1930 he became professor of worship pastoral office in Boston University ool of Theology. Since 1935 he had been her of Shakespearian drama in Curry ool of Expression, serving also as a trustee his school. While minister of Harvard rch in Cambridge, he helped to bring orth Church and Harvard together, re-ng in a strong unified parish with a most ctive and inspiring house of worship ch he helped to plan. He served as sec-y of the General Conference Commission Revision of the Ritual of The Methodist rch and was a member of the Commit-on Worship of the Federal Council of rches of Christ in America. He was or of "The Christian Year" and editor The Sanctuary" in the New York *Chris- Advocate* 1913-1917. As pastor of Copley rch, Boston, since his retirement from the England Conference, he rendered out-ding service and won the deep love and ect of the other strong ministers in the Bay and throughout the entire Greater on Community. His last gracious min- was to serve as Conference Host for the on of New England Conference last May. ough he was in his 79th year, he had a ard look, an open, eager mind, and a t abounding in love and courage and -will.

ed Adams was at home anywhere. He a friend of the most renowned leaders hurch and state and also of the most y individual. He was at his best in er; for he knew God and felt His divine y and nearness through all his life and ially in worship. Fred has led our church our nation to loftier heights of spiritual n and religious service, and has made a ict contribution to the religious life of rica. The impress of his mind, heart, refined taste, will abide as long as the l of our church remains.

a brother we will always feel our hearts gely warmed when we think of him. aw the best in all of us, and never spoke ragingly of any one. He never lost his for life nor his thrill in ministering to s in the name of Christ. He died liter-n the harness, as he conducted the morning worship at Copley Church on Sunday, May 20th, and passed away the following morning. At his funeral, the pastors from his two parishes where he had served for twelve years each, had charge, and the service was held in Copley Church, where he had given his last full measure of devotion. He leaves, besides his lovely widow, two fine sons, Winslow Heath and Vincent Taft and their families. His family, his former students, his loyal parishioners, and his brother ministers and countless friends, all rise up to call him blessed. As a member of our Clerical Club, Fred was "true-hearted, whole-hearted, faithful, and loyal." Out of his rich experience as a pastor and teacher, he made a vital contribution in his papers and discussions. His echoes "will roll from soul to soul and grow forever and forever."

Wm. R. Leslie,
Arthur Hopkinson,
Harry B. Hill,
Committee

Mayor Exonerates Truman of Slight to Methodists

President Truman, despite newspaper and magazine stories to the contrary, did not break a promise to attend the men's class of the Caruthersville Methodist Church when he visited this Missouri town, Sunday, Oct. 7th.

Mayor W. D. Byrd, president of the Methodist men's class, has written *Life* that the part of its article which describes him as the most disappointed person in Caruthersville "is wholly erroneous and without foundation." Mr. Byrd stated that while he talked to the *Life* correspondent "there was not one word said about the President breaking a promise to go to the Methodist Sunday school."

"No member of this Sunday school class feels hurt or in the least slighted," the mayor said. "It is, indeed, unfortunate that *Life* has erroneously reported the facts and left the wrong impression."

The confusion may have been caused, Mr. Byrd thinks, because Mr. Truman, when running for Vice President a year ago, addressed the Methodist men's class on his Caruthersville visit, later worshipping in the Baptist Church. Some members of the class naturally expressed the hope that this might be repeated, but no invitation had been extended to the President, since the mayor, familiar with the itinerary, knew that no time was available for the purpose.

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Radio Repercussions

"I don't know what I'll do if I have to listen to the radio much more," said a woman who likes to read and be quiet evenings, but whose husband wants to listen to political talks, news broadcasts, musical programs, in fact almost anything that comes from the "loud speaker."

Sometimes it is the other half of the family who thinks he'll "go crazy" if he has to hear what he calls "silly programs" that his wife seems to enjoy.

Again it is both father and mother who would like to have some quiet evening hours, which their children are constantly interrupting by a slight turn of the radio knob.

One family has solved this problem in a highly satisfactory manner, and with a very slight financial outlay. Father had a radio mechanic come to the house and equip the radio with attachments which send programs through a tube to ear-phones that may be fitted over the head of the radio fan. No one else in the room can hear the program when the ear-phone dial is turned on. Then if a program comes which all would like to hear, a twist of the knob and the music goes into the room.

The father of this family explained that he didn't feel that he could afford to get radio sets for every member of the family to have in their own rooms, and if he could, he thought it would be a pity to have the family separated evenings. Now mother sits reading or knitting, (sometimes both at the same time in order to feel particularly efficient!) and father studies his trade magazine, writes a report, or just rests, while son and daughter sit on stools near the radio with one ear-phone each, and beam ecstatically over the capers of their favorite radio entertainers.

Radio has brought the need for a new kind of courtesy. People who live in apartment houses are learning to "tone it down." On tree-lined suburban streets, where people spend their summer evenings on porches, a neighborhood radio may be very disconcerting if it blares its political opinions or dance music too loudly.

Not so long ago a young man ran across the street to give a message to a neighbor. As he stepped onto the porch after delivering the message, he stopped suddenly and said, "Good land! Is that our radio? Well, after all, we don't have to 'tell the world.'" When he reached his home, the noise faded away. Those who wanted to hear it could do so much more comfortably than before, and others didn't have it thrust upon them.

Be it our radio, our telephone, our cat, dog, even children—anything that affects our neighbors as well as ourselves,—it is kind to remember the Golden Rule.

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Women Act on Race, War, Relief

(Continued from page 731)

peacetime a proposal that we shall go into every home in the community, take our young men by force and subject them to the direction of men whose whole life and faith and outlook is in the use of force."

Addressing the group in the evening, Mrs. Clare Boothe Luce, of Connecticut, said that war can be prevented if a moral basis is found for peace, but as "the world stands today," she favors the principle of compulsory military training. She felt that the shape of the peace is not clear, and she censured the State Department for not taking the people into its confidence in the international situation. "It is what a nation or individual thinks of God and believes concerning what his God has taught him that keeps him at peace with his neighbor."

"If we are to channelize the people's loyalties to the United Nations and the principles of collective security, UNRRA must succeed in Europe this year," Representative Emily Taft Douglas of Illinois, told the group. "There will be no heat in most of the homes of Europe, and there will be a shortage of food and clothes everywhere. If the minimum rations which UNRRA furnishes should be cut off, there would be starvation, increase in epidemics and perhaps social chaos in countries in which UNRRA is now functioning." Morse Salisbury, director of public relations for UNRRA, declared that "it will cost us through the UNRRA program about as much as it took to wage ten days of the war." If this program of international cooperation fails, he predicts that "we shall be back in the international jungle where the law of tooth and fang is the only arbiter of man's affairs."

Dr. Leslie Bates Moss, of the Church Committee for Overseas Relief, urged the sharing of food and clothing with needy people of the world in extending the bonds of friendliness in a practical thing that "warms the heart and the body at the same time."

The Rev. Francis McPeek, director of Social Welfare, Washington Council of Churches, and assistant director, school of Alcoholic Studies, Yale University, urged the elimination of social tensions so that "people will be happy without alcohol." It must be the business of the church to take the responsibility for widespread education, using the public schools for classes in the dangers of alcoholism. He added that "education efforts will be successful only when demanded by the majority of the adult community. At the present time public opinion is so lukewarm that any teacher who expresses genuine concern is accused of going overboard on the subject." Mr. McPeek said there are 100,000,000 persons over fifteen years of age who drink alcoholic beverages; that 3,000,000 are excessive drinkers, and 750,000 are alcoholic addicts.

Dr. Emory Ross, secretary for Africa, Foreign Missions Conference of North America, called the genius of the United Nations charter "the sharing of responsibility." According to Dr. Ross, "it makes the first international announcement ever done on the world's responsibility for dependent peoples. America has two major responsibilities in this: first, to see that its own policies for dependent peoples are vastly improved in certain particulars, notably, Puerto Rico; second, that we need to work with colonial powers and other United Nations in agreeing to carry out steps for the achievement of self-government for all dependent peoples at the earliest practicable moment."

Miss Margaret Wrong, of the International Missionary Council, outlined the fundamental job of Christian women to vanquish ignorance around the world and to apply the principle of love which begets responsibility and sacrifice which is inevitable.

Stating that men of good will constitute the only power that will counteract the force of the atomic bomb, Mrs. Sibley said: "The church exists to bring good will among men. All is not well and peace is not here. This is sending us back to work and pray for peace on earth and good will. Even if we go down in the process we would rather go down while working to achieve that principle. And we happen to believe that *we will not go down!*"

Delegates were entertained at the White House by President and Mrs. Truman. A number of the delegates also visited their Congressmen in the interest of pending legislation.

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Getting a Kick out of Life

William L. Stidger

My Dear Mister Editor: I got a kick out of your special issue of Oct. 31st, which featured the Evangelistic Campaign Meeting in Worcester, Mass., and I don't see why I haven't a right to say so, even if I am "in the journalistic family of ZIONS HERALD." I ever believe in getting a kick out of my own friends, loved ones and family, and church friends.

I liked the front page of your special issue with Bishop Hartman's characteristic school teacher pose, with that long, bony finger pointing straight at me. I have had that finger pointed at me many times in the past. The only thing wrong with that pose is that the bishop does not have his normal Mephistopheles look in the eyes which usually accompanies that pointed finger. However, I congratulate you because you have caught him in a familiar gesture.

I also get a kick out of the new type of format in the magazine; the two column set up with the single column to one side. I like the fine coverage of the visitation meeting, your vigorous and timely editorials, the "*Life*"-like photographic coverage of the news. You are conscious of the pictorial trend of modern journalism, and that is well. If that issue is any foretaste of what you are going to do with ZIONS HERALD in the years to come, it is a comforting sign. Go to it!

I am writing this letter on November first and that fits in (as does the spirit of this letter) with my annual habit of writing, each day in November, what I call "Thanksgiving letters." I have been doing that for years and it is a lot of fun. Two years ago another great journal, which has a slightly larger circulation than yours, but which is not as religious, *The Reader's Digest,* wrote a piece about my November Thanksgiving letter entitled "Don't Keep Your Heart in Cold Storage!" *You* certainly *do not* keep *your* heart in cold storage, as this issue of ZIONS HERALD proves.

Your motto seems to be the same as mine in your friendly warm-hearted approval and encouragement of worthwhile church movements: "Every time I feels de spirit movin' in my heart I (not pray) *say!*" That is good journalism and that is good, practical Christianity. In this special issue you certainly felt "de spirit" movin' in your heart to *say* and you said what my daughter used to call "a mouthful," about the launching of our great evangelistic movement.

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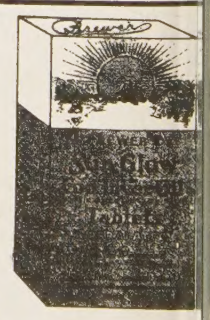

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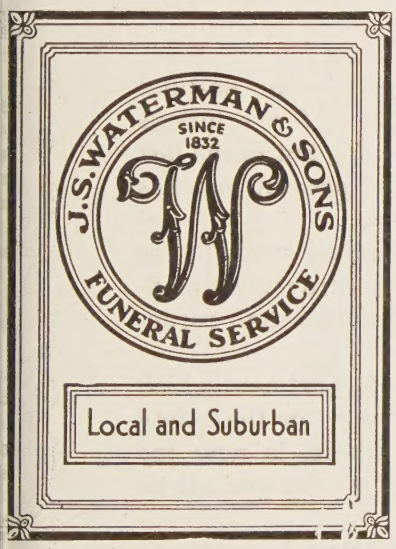
Is Methodism Obsolete?

(Continued from page 737)

s or "prospects" of the evil spirits that ne out only by fasting and prayer?

Let us catch up with the Brooklyn Baseball ıb which washed out the color line in base- l and signed a Negro ball player to a con- ct to play baseball. Let us move up from mbarton Oaks to Dublin, N. H., and get ınd a World State with sovereign powers which a group of pioneers declared while e hundred Methodist preachers were en- ing their religion at Worcester. And we o have written large pages in our Disci- ne on peace might listen to General Mac- thur, who told the world from the deck of attleship, that from now on the issue must settled by theology. Do we have to get challenge from generals instead of proph- ? Has Tokyo Bay or Worcester got the wer?

Since John Wesley "left behind him a well rn clergyman's gown, a much abused rep- tion, and The Methodist Church" we have er faced such an hour. We can make it ıer an hour of appeasement and conform- and mechanized "churchmanship," or one daring. Let us throw the entire weight of thodism into humanity's last chance to ld a Christian World Order and escape ıl destruction.



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More on Melle

"I find myself unable to see eye to eye with Frederick Brown Harris in his article on Bishop Melle, nor with Bishop Badley's letter commenting on the same.

"Bishop Melle simply did what the practical situation demanded, he took the patriotic line in Hitler's Germany. For the past four years that is precisely what every American has been expected to do, and it was extremely unhealthy for anyone who didn't. Ask the objectors to military service on religious grounds who are still in prison even though the war is over.

"If either Dr. Harris or Bishop Badley think that it is wrong to follow the government's lead in a time of war, then let them get out and help to raise the $200,000 debt we owe to the Quakers and others for supporting our Methodist men who did not follow the patriotic line in the U. S.

"Bishop Badley, who gives every sign of being a supporter of British reaction in India, is the last man who ought to suggest resignation of Bishop Melle from the episcopacy.

"I yield to no man in my opposition to Hitlerism in all its forms, including some now current in American life. I confess, however, I find myself unable to follow the logic in this uproar about Bishop Melle."

(Rev.) Clarence F. Avey, Athol, Mass.

Methodist Women to "Share and Sew"

A "share-and-sew" campaign which will be continuous and cumulative, is being sponsored by the Material Aid Department of the Church Committee for Overseas Relief, of which Mrs. Helen Perry Curtis is director. Methodist women's organizations, working through the United Council of Church Women, are asked to cooperate immediately in order that thousands of lives may be saved this winter in the liberated countries. Word comes that food sent without clothing is useless for the people of Greece, who will die of exposure unless helped.

Interdenominational groups are urged to canvass their communities and churches, appealing to textile or knitting mills for samples, mill-ends, imperfect yardages, factory discards of any kind, to ask local stores for remnants, samples, odd lots of fabrics and findings and then to employ American ingenuity, the talents of churches and communities to design, cut and make these articles into useful and attractive garments and quilts.

The program does not interfere with other national programs, supplements the work of UNRRA and the Red Cross, and is approved by the President's War Relief Control Board. It is also suggested that at the time of the united used clothing appeals, church women also ask for odds and ends of knitting wool, pieces of cotton cloth, sewing materials, trimmings, zippers, velvet portiers for warm wrappers, chintz curtains for quilt-backs, old quilts and blankets to be recovered.

"At the time when many national relief organizations are being disbanded because of victory, let us make this victory secure by sharing our abundance and by continuing to contribute our time, our abilities, and our enthusiasm to help clothe the peoples of the world," urges Mrs. Curtis. Full directions for collecting, reconditioning and shipping the clothing may be secured by writing to the Material Aid Department, CCOR, 297 Fourth Ave., New York 10, N. Y.

Books Just Received

The Church and Demobilization. By J. Gordon Chamberlin. Abingdon-Cokesbury Press: Nashville. Price, $1.

All God's Children. By Armond E. Cohen. The Macmillan Co.: New York. Price, $1.50.

The Light of Faith. By Albert W. Palmer. The Macmillan Co.: New York. Price, $1.75.

Thy Health Shall Spring Forth. By Russell Dicks. The Macmillan Co.: New York. Price, $1.25.

The Coming Great Church. By Theodore O. Wedel. The Macmillan Co.: New York. Price, $2.

Must Men Hate? By Sigmund Livingston. Crane Press: Cleveland, Ohio. Price, $1.

Edifying Discourses, Vol. III. By Soren Kierkegaard. Augsburg Publishing House: Minneapolis, Minn. Price, $1.50.

Event in Eternity. By Paul Scherer. Harper & Bros.: New York. Price, $2.

The Gospel According to Gamaliel. By Gerald Heard. Harper & Bros.: New York. Price, $2.

The Minister Teaches Religion. By Frank A. Lindhorst. Abingdon-Cokesbury Press: New York. Price, $1.

Keep My Flag Flying, Daniel Webster. By Mary Tarver Carroll. Longmans, Green and Co.: New York. Price, $2.50.

The Supreme Possession. By G. Ray Jordan. Abingdon-Cokesbury Press: New York. Price, $1.50.

Sylvia Sings of Apples. By Martha Guinn Kiser. Longmans, Green and Co.: New York. Price, $2.

Yellowstone Scout. By William Marshall Rush. Longmans, Green and Co.: New York. Price, $2.

Bits of Fun

Some of our story writers are running riot with their similes. Here are a few gathered around:

"Her lips quivered like a light auto."

"But his mind, like her face, was made up."

"He gazed anxiously at her face, the way a person in a taxi gazes at the face of the meter."—*The Watchman-Examiner.*

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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Deaconess Hospital now has a modern Intravenous Therapy Department which manufactures and gives approximately two hundred solutions daily, for the safety and comfort of its patients. This department, along with all others, is now too small for the daily demand. The hospital MUST expand its bed service and all its facilities.

May we not expect that Methodists who founded the hospital, and have shared so generously in its services, will respond liberally to its Building Fund for a new central building, which will add two hundred beds and serve four thousand additional patients annually.

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